The Bombay Guardian.

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WEEKLY REVIEW.

—The reduction of Atlantic postage to three pence has had the effect of awakening the English conscience to the burdensome rates on letters between England and India. There is a loud demand for a reduction of these rates.

—We are again pained by a report of the death of Dr. Livingstone. A Captain Cochrane writes (apparently) from the Congo Coast, January 9th, announcing that the traveler had been killed at a distance of 90 days' journey from Congo river,—that is, some time before the beginning of October, our latest advices having been in the month of June. It is further reported that he was near the lakes at the head of the Congo river, and purposing to make for the Congo Coast. We need not say that this vague report is received with much reserve and distrust.

Our readers will observe that the Annual Meeting of the Auxiliary Bible Society is to be on Tuesday next. The Rev. Dr. Wilson, who is to leave for Europe on the following Saturday, will preside.

Now that Bombay is become the great point of arrival and departure for India and the regions beyond, we have, besides the missionaries of this Presidency whose arrival and departure we generally chronicle, many others. For instance, at this moment, we have a missionary from Assam and one from Burmah, Baptists; one from Fyzabad and another from Meerut of the Church Missionary Society; two missionaries and a Bishop of the American Methodist Episcopal Society whose field is in Oude and in the N. W. Provinces; and others are on their way from the Punjaub and from the Madras Presidency. The Rev. Mr. Ward from Assam reports a very interesting work among the Garrows, between 200 and 300 of whom have lately been converted. The Rev. Mr. Van Meter has refreshed us with accounts of the continued devotedness of the Karens who cheerfully, out of their deep poverty, support their own pastors and schoolmasters. The Rev. Mr. Reuther of Fyzabad favored the Missionary Conference at which he was present the other day, with an interesting account of the work in his field. It seems that there are large Zenana Schools attended by the wives and daughters of the richer natives, *purda* women, who come in dhoolies, and willingly receive instruction in the Christian Scriptures. Scarcely a week has passed this cold season in which there have not been missionaries here on their way to, or returning from, stations beyond the bounds of this Presidency.

Mr. Bright has been addressing his constituents at Birmingham. More remarkable displays of eloquence have issued from his lips, says the *Times*, but never an address commanding heartier approval. He closed it with the following words to which we would draw attention:

"It is a fact which every man should consider, and I have considered it often and often with great solemnity, and even with much pain, during the thirty years that I have been in the habit of discussing public questions—it is a fact that no Government, that no Administration, that no laws, that no amount of industry or of commerce, that no extent of freedom, can give prosperity and solid comfort to the homes of the people, unless there be in those homes economy, temperance, and the practice of virtue. (Cheers.) This which I am preaching is needful for all, but it is specially needful, most needful in some respects, for those whose possessions are the least abundant and the least secure. If we could subtract from the ignorance, the poverty, the suffering, the sickness, and the crime which are now witnessed amongst us, the ignorance, the poverty, the suffering, the sickness, and the crime which are caused by one single but most prevalent, bad habit or vice—the drinking needlessly of that which destroys body and mind, and home and family—do we not all feel that this country would be so changed, and so changed, for the better, that it would be almost impossible for us to know it *again?* (Loud cheers.) Let me then, in conclusion, say what is upon my heart to say, what I know to be true, what I have felt every hour of my life, when I have been discussing great questions affecting the condition of the working classes. Let me say this to all people—that it is by the combination of a wise Government and a virtuous people, and not otherwise, that we may hope to make some step towards that blessed time when there shall be no longer complaining in our streets; when our garners shall be full, affording all manner of store." (Loud cheers.)

Here he distinctly affirms, consciously carrying with him the conviction of all his audience, that there is one reformation, which if it were fully carried out, would result in such a transformation of England for the better, that it would be almost impossible to recognize the country; and that is, the reformation of the drinking habits of the people. The grand question is, How shall this reformation be brought about? Not certainly by waiting till the classes that are so terribly demoralized by drink, get wisdom and self-control to drink moderately. Education has been given on an unprecedented scale during the last fifty years, yet the evil has gone on increasing. Temperance Societies of members numbering not one in twenty of the moderate drinkers, have not succeeded in rolling back this tide of evil. It is pretty evident that the amount of excessive drinking is very much according to the facilities furnished to the poor for getting intoxicating drink. There is just one thing, in the present condition of the world and as society is now constituted, that could accomplish the reform demanded, and that is the removal of those facilities, and it is only an enlightened legislation that can remove them. But they who are strong to resist temptation must be willing to come to the help of their weaker brethren, and share with them the privation which this glorious reformation would involve. We have not yet reached the true interpretation of the word liberty, which is perhaps, freedom to live as God would have us live. What is due to me, is an important question; but what is due from me is of at least equal importance.

"Elizabeth" thinks that the application of Matt. xvi. 28 to the Transfiguration Scene, 'eight days thence,' inconsistent with the language of common sense; and with reference to these words of ours, "The principle of substitution is every where inwoven in the web of Providence, voluntary suffering is constantly purchasing immunity for another," says, that besides the well-known example of the scorpion, she knows not any. We have to confess our ignorance of the well-known example. Obedience to the command—"Bear ye one another's burdens" will soon make us familiar with the principle. "Peradventure for a good man one would even dare to die." Scarcely any one comes into life and passes through the early stage of its existence without a good deal of suffering, voluntary as well as involuntary, on the part of the parent. What is done for our orphans, our halt, blind and crazed, illustrates our remark. The mother bird persists in her incubation often with peril of her life. Natural history abounds with examples.

The following is from a letter from the Rev. Mr. Ferguson, Chamba, which we received last month:

"That interesting letter written by a poor fellow before his execution (*Guardian*, Jan. 1) has suggested to me the idea of sending the enclosed lines to which perhaps you may give a place. I have kept them for about 15 years. I got them from a patient in the hospital at Scutari, during the Crimean War, who said they were the expression of his heart. He was sent to England soon after, and must, I should think, have long since passed to the full enjoyment of his hopes, for he was in a state of incurable disease. I have frequently read them with touching effect at home on occasions when I have been called to tell a chaplain's experience of field and hospital work.

"I am going home with my family for probably a couple of years. Our Mission has reached a stage which calls for more decided steps as to finance. I hope to send you soon a brief Report.

"My esteemed friend and brother in the Lord, the Rev. John Newton, of Lahore, is ordered to England with his sick wife."

The lines referred to in the above have no artistic merit, but are interesting as the work of a soldier, and written by one sick unto death, and rejoicing in the hope which he expresses. We give a couple of the verses:

It is God that justifieth.

Though trials may assail me
And powers of darkness join
My progress to oppose
In heavenly things divine

My soul shall mount above them,
On faith's strong pinions rise,
And draw the answer from the throne,
'Tis God that justifies.

Though all my friends forsake me
I am not left alone,
I breathe my feeble accents
To my Redeemer's throne;
And faith, perfumed with Jesus' blood
Through prayer to heaven shall rise;
And angels whisper to my soul,
'Tis God that justifies.

We have received a copy of the Chamba Mission Report and have marked some passages for extraction. The Mission is left in charge of Mr. Downes, late an officer of the Royal Artillery, who has left the Army to devote himself to Mission Work, and is expecting to receive clerical orders.

We noticed last week a letter signed *Catholicus*. This singular letter was, it appears, not published in full by the *Bombay Gazette;* a copy of it was sent to the *Times of India* which publishes the document *in extenso*. It is certainly a curiosity in literature, and would be valuable if we could be sure that our Ritualistic friends accepted it as a worthy defence. (We find that the *Indian Church Review* extracts it in full.) The writer lays it down as an axiom that if Ritualism leads to Rome, then all Ritualists would go to Rome; but they don't; therefore Ritualism does not lead to Rome. And he proves this in the way in which Natives of this country often prove their point, by an illustration, made to suit his own view of the matter. He says:

"As Christians we must believe that there is but one true Church, the Church of Christ, and though we differ as to which sect of Christians (if any) is that Church, we cannot deny that every sect belongs to it up to a certain point, for there are certain broad doctrines which all admit to be true, and which none can deny without ceasing to be Christians. The Church of Christ, then, may be likened to a grand trunk line of railway, and the sects to the lines which branch off from it at certain junctions, which may be called by the names of the sects that branch off from it at those points respectively."

"Now if the Ritualistic branch line led to Rome, all Ritualists would necessarily go to Rome, but they do not, therefore, the Ritualistic branch does not lead to Rome, and the few Ritualists who do go to Rome, must get there by the Romish branch."

The Church of Christ is the grand trunk line, and the sects branch from it. If so, then they leave the church and are no more of it. His argument required him to say not that the grand trunk line was the Church, but the entire line including its branches. The following illustration would have served him still better: A railway leads to Rome; but there is a half-way station, Ritual; cannot a man take a ticket for the town of Ritual, without going through? Such comparisons simply mystify. Suppose a man should say, Ritualism leads to heaven; then *Catholicus* steps in with his argument and says, Then all Ritualists go to heaven.

The letter closes with the following words:

"I have used the words Ritualists and Ritualism, because they are used by the *Bombay Guardian*, and I did not wish to quibble about words, and not because I think I have any right to call the people alluded to, or their tenets, names which they themselves have not adopted. In conclusion, it appears to me that those Christians who exert their zeal and ingenuity in endeavoring to reconcile differences upon non-essentials, and in trying to clear away all obstacles to a general uniformity of worship and doctrine among Christians, promote that re-union of the members of Christ's Church upon earth into the one true Catholic Church for which He prayed, and thus do the work of Christ, whereas those who vilify the tenets of others, and expend all their zeal and ingenuity in endeavoring to convince the public that their own dogmas are the only true doctrine, promote that disruption which our Lord foretold and lamented, and thus do the work of Anti-Christ."

The suggestion here is that we are doing the work of Anti-Christ, and it follows very appropriately (?) upon what the writer had said on the subject of 'reviling.'

Christ says, I am the Way and the Truth and the Life, and the zeal of the *Guardian* is in behalf of this divine "Way." The *Guardian's* sole *raison d' être* is that it may set forth Christ the sole and all-sufficient Saviour of sinners. By the standard which He himself has given we try the spirits. *Catholicus* thinks that what our Lord prayed for when he prayed that his people might be one in him, as he was with the Father, was this: 'a general uniformity of worship and doctrine among Christians.' In all the words of Christ in the four Gospels we find not a single trace of a desire for a general uniformity of worship. 'God is a Spirit, and they that worship him must worship him in spirit and in truth'; but nothing about genuflexions or other attitudes or postures, or vestments, or symbols, or liturgies, neither in the Gospels, the Acts, nor the Epistles. *Catholicus* speaks of non-essentials; surely, those things are non-essentials about which the Bible says nothing, and what are we to think of a sect springing up in the middle of the 19th century to convert these non-essentials into prime essentials?

Why attach so much importance to Ritualism? Some who have thought little about it, cannot understand why any one should trouble himself to oppose it. But we may surely accept the testimony of the Ritualists themselves when they declare that the reason why they are zealous for the Ceremonial is because it embodies Doctrine. An Essay on Ritualism and Uniformity, by B. Shaw, M.A., late Fellow of Trinity, Cambridge, proves this conclusively. He establishes

"I. That the details of ceremonial, which in themselves appear trivial, really derive magnitude from being acts done in the prosecution of an important purpose.

"II. That this purpose is common to a number of persons combined to carry it out.

"III. That this purpose is one hostile to the maintenance of the great settlement of the Church of England at the time of the national Reformation."

Dr. Littledale, in "The Church and the World" says: "It is only when the dogmatic system taught by the great Tractarian leaders has made itself realized as a living creed, that ceremonial worship has become practicable or intelligible."

In the "Symbolism of Ritual" the Rev. C. J. LeGeyt says:

"The chief point and value of all Ritual is, that it symbolizes and expresses, and at the same time enshrines and protects Dogmatic Truth. Ritualists, so called, have no desire to escape under the guise of harmless non-entities. Ritual unquestionably does symbolize doctrine, and therefore has been so carefully legislated for by the Church."

It is not strictly correct to say that Ritualists have no desire to escape under the guise of harmless non-entities. In the early stages of their development, this is just the guise which they affect. They plead for Ritual as something harmless and involving nothing, and try to make it appear that they who interfere with them are making a great ado about nothing. But let us note the testimony of these gentlemen when they have reached a position where they can speak out more boldly. 'Ritualim enshrines Doctrine.' Giving an instance of what is meant, Mr. LeGeyt says:

"The Ritual of the Church provides that the Priest *stands* at the altar, the position of sacrifice, to signify his office as vicegerent of, and substitute for, our Lord himself, who in truth here offers himself, and is offered by the hands of the Priest; fulfilling thus continually his office as High Priest for ever, after the order of Melchizidec, which order consisted principally in this, that he offered up Bread and Wine in sacrifice." "Where the Priest kneels he fails to exhibit the due 'ministration' of his Priesthood."

These ceremonies then inculcate doctrine. Now if the doctrine which the Ritualists are so earnest to set forth were plainly and unequivocally found in the Gospel, it would be sufficient to preach the Gospel and so spread it. But it is not to be spread in this way. Many who are ardent Ritualists attach very little importance to the preaching of the Gospel. The Scriptures cannot be trusted to make men Ritualists; hence the necessity of finding a new way, the way of Ritualism.

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SATURDAY, FEBRUARY 12, 1870.

RELIGIOUS CRIMINALS.

Five religious thieves have just been tried before the High Court in Bombay. The prosecuting counsel said:

"In a part of Central India called Bundelcund, certain villages exist composed almost exclusively of persons who make thieving their profession, and from time to time the gang go to those parts of the country where Europeans congregate, and put up at the numerous dhurumsalas, from whence they issue to prey upon the people at large. These gangs are extremely numerous, sometimes numbering as many as two hundred in a gang, but in this one there appears to have been about twenty. These persons, who are called soonaries, came down from Bundelcund to Bombay in August or September last, and proceeded to Mahim, and put up at the dhurumsala, from whence they issued forth and committed various acts of depredation. It appears to be a curious custom of the tribe to steal only in the day time,—in fact they only carry on their trade by day. They went from the dhurumsala at Mahim to Bombay and there stole various articles; and I shall prove the commission of these various thefts of which they are guilty."

In summing up the Hon. Mr. Justice Bayley remarks:

"Individuals who resided in Native States, who came for a time into British territory, were subject to the Penal Code so long as they remained on British ground, and though it might be that all the first five unfortunate prisoners might, as stated by the first witness who spoke to their antecedents, have been brought up in the profession of their forefathers, and really thought they were doing nothing wrong when they were stealing in this manner, yet that did not exempt them from the Penal Code."

The Jury brought them in guilty 'with a very strong recommendation to mercy on account of the prisoners belonging to a strange district and not knowing the English laws, and of the long imprisonment they had already suffered.' His Lordship, in passing sentence, said:

"I think the account which has been given of you by the witness, who says he knew you, is probably correct, that you merely followed the practice of your ancestors, and did not consider it wrong to thieve in the manner you did. Now, you must take this as a warning that if you ever do come to Bombay again, you must live properly, and not be pilfering from your neighbours."

They were sentenced to hard labor for one month.

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So these professional thieves were very leniently dealt with, because it was their religion to steal. So it was the religion of the Thugs to kill. In a recent issue we quoted Dr. Temple's remarks: "The most striking proof that man is made in the image of God, is to be found in the conscience which enables us to discriminate absolutely between right and wrong, and with a certainty which we know to be independent of time and place." Surely, the very contrary of this is the case. It does *not* enable us to discriminate absolutely between right and wrong. We have no such unerring guide within us, no such absolute exponent of God's will in our hearts, at all times, in all places. There can hardly be infallibility about a monitor which says here, Thou shalt not covet, and there, Thou shalt covet. At the last Criminal Sessions of the Madras High Court, Mr. Justice Holloway sentenced Alfred Lees, a British subject, to *seven years' rigorous imprisonment* for stealing seven scarves, two neckties, and sundries. Alfred Lees was not told by his conscience that he should steal, as our Bundelcund friends were, and he gets seven years imprisonment while they get off with one month at coir-weaving. But society is much more seriously imperilled by the presence of a body of men bound by their religion to steal than by that of ordinary criminals. Wrong-doing becomes more terrible in its effects by the strength of the sanction given to it, and here you have the highest sanction, that of obligation towards God. If the object of human justice is to protect the community from injurious men, there can hardly be a case demanding a more severe measure of repression than that of a religious crusade against the property of others. These religious thieves are marshalled under a dictum like that of M. Prondhon, *La propriete c'est le vol. The men that have* property are the thieves, and they must take it from them in the name of the god or goddess to whom they are devoted. Is not the truth regarding conscience something like this: We have a moral sense that requires us to do what is right and abstain from what is wrong, but does not itself teach us what is right and what wrong, for which knowledge we are dependent upon our understanding. A man may think himself bound to do one thing to-day and the very opposite to-morrow, because his understanding of the matter has undergone a modification in the meantime. But God has appointed methods by which the understanding is to be made what it should be on all moral points. These methods men neglect; the development of their understanding is very largely and unhappily affected by their pride, selfishness, covetousness, resentments, desires, and by their communications with evil. 'If any man will do His will, the same shall know of the doctrine.' Conscientiousness is an admirable thing; but it is a grievous error to suppose that our ideas necessarily express the mind of God.

To return for a moment to the consecrated thieves from Bundelcund. Do they, after all, differ very much from the rest of mankind? They have taken the law of God and blotted out a 'not' and then done their best to keep it. But what else have men been doing since the Fall? The great need of man is to sin comfortably; in order to do this he must persuade himself that what he wants to do is pleasing to God. The people of this country have a short and easy method of bringing this about; they are pantheists and believe that all their thoughts and desires are from God. All the idolatries of the world have been contrived and embraced, through the operation of man's felt need of sinning without a chastising conscience; there must be gods willing what the sinners will and acting as the sinners act. And among ourselves how many succeed in canceling the word 'not' in 'Thou shalt not covet,' and spend their lives in religiously getting and keeping all they possibly can.

THE SECOND ADVENT.—III.

He shall send Jesus Christ, who before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Acts. III. 20, 21:

He shall send Jesus Christ previously preached unto you.* The interval between Christ's ascension and return is to be filled up with the preaching of the Gospel. This Gospel of the kingdom must first be preached in all the world for a witness and then shall the end come. Men are saved by faith in a crucified and risen Saviour; by faith in an unseen Saviour, revealed in the Gospel; they are born again of the incorruptible word which shows them Christ dying for their sins, and God accepting this death instead of theirs and declaring their acceptance by the resurrection and ascension of Jesus. God desireth not the death of the sinner, and we may be perfectly certain that the grand object of saving men is most effectually promoted by the proclamation of an unseen Saviour apprehended by faith. The Gospel is the power of God and the wisdom of God unto salvation. Before the awakened soul finds peace and joy in believing, it would fain persuade itself that the most suitable method of salvation would be by sight; but it is always brought to see that God's way is incomparably the best. The humiliation of Christ and his exaltation combine to constitute him the Saviour our souls require; but if we were first or prematurely made acquainted with his celestial and kingly glory, we should be less likely to apprehend aright his humiliation.

Him the heaven must receive. A cloud received him out of the sight of the apostles. The heaven receives him out of the sight of the church, until a certain period arrives, that we may know him by faith, through the Spirit, in the Gospel. We have admirable opportunities of knowing him, and no one can say how far we may go in that knowledge of him which is described as Christ abiding in our heart by faith. But the better we know him, the more intimate our converse with him, and the more heavenly our joy in him, the more painfully do we feel the privation of his kingship in this world, the mighty dominion of evil, the anti-Christianity of Christendom. It is a blessed thing for us that the heaven has received him and lovingly embraces him; for he is there for us, and we in an important sense are there with him obtaining celestial help for the conquest of sin. Still he is there and we are here, in another and a serious sense, and the world finds little evidence of our oneness with him. But for our comfort there is a word 'until'; this non-appearing of Christ in the midst of his people, at the head of his people, is not to endure for ever. There shall be a fusion of the heavenly and the earthly assembly of the saints, a day of All Saints, a unification of the church militant and the church above; Christ shall be manifest as the King of saints.

Until the times of the restitution of all things. This word restitution means a setting to rights, a recovering from a state of disorder. It implies the existence of something that must be done away; a condition of things antagonistic to the will of God and the welfare of his creatures; in one emphatic and Scriptural world 'the curse.' There shall be no more curse, is what is meant by the restitution of all things. Many in these day willingly persuade themselves that they see in the world a divine order, only it is in an elementary phase; the tree of humanity is what it should be, only it is yet in a rudimental state; it must grow; a far distant goal was assigned to the race; toward this it has been, is, and will be running until it shall have attained it. But if this be so, the Bible is a fiction and not a revelation; there is no curse; and Satan is God's good and trusty servant, colleague of Michael and Raphael. The Bible every where teaches that man's tendency is towards destruction; his boasted progress takes him away from God; and the only way in which he was ever made even to look at the goal of God, was by supernatural interference and by divine processes directly antagonistic to his own aims.

This universal restoration, this renewal of all things, God has spoken of from the beginning of the world by the holy prophets. This has been the grand subject of prophecy. No sooner had the overthrow of man in Eden been accomplished, than prophecy came in with its consolatory assurance that Adam's race should not go on for ever in the path into which they had been carried by the apostasy; the blight that then fell on universal things should not be everlasting or irremediable. The curse no sooner started into being to desolate this fair globe and go conquering and to conquer adown the ages, than the still, small voice of prophecy came forth, with the treasures of omnipotence embosomed within it, and has constantly kept track of the curse, revealing leisurely and suitably, in well-appointed succession, its remedial resources. And now, look where we may, over the face of the earth, among all nations and tongues, we see tokens of the coming times of restitution; the first-fruits are with us; the earnest of the inheritance; for they who in every land witness of the Crucified One, witness of the Coming One.

Times of restitution must mean something different from *the day* of restitution. We would naturally expect it to refer to a more or less prolonged period of time; to an age rather than to an epoch. Do we then understand that the heaven receives Christ until the day when he shall come to inaugurate such a period of re-creation? Or does the text allow us to believe that he will come when the restitution has been effected? It cannot be denied that there is a certain ambiguity in the text, as there is in many words of prophecy, an ambiguity that may be owing to the fact that we are not yet in a position to see the matter with absolute clearness. Perhaps some of the passages which we are yet to take up, may make it clearer. But we learn certainly from Peter's address that there is to be a recovery of all things, a new creation, the abolition of all that is inimical to Christ;

* We prefer the *textus receptus* to the new reading *prokecheirismenon*, fore-ordained.

and that Christ, who is now in the meantime sending his Gospel to every creature, shall come again, in connection with that glorious deliverance.

WHAT IS TRUTH?

Rising a great while before day, he departed into a solitary place and there prayed. (Mark 1, 35). It was only while men slept that Jesus could find time for this solitary communion with his heavenly Father. The fame of his wonderful works brought such numbers to him that from break of day till bed-time, he could scarce get leisure to eat. But he that spake to the winds and the waves and they obeyed, had need to pray, need that could not be unsatisfied. In him was the fulness of the Godhead; in him was the helplessness of humanity. Many men are conscious of no need of God; all the year through they never bow the knee to God; every hour they say, as it were, let those call upon thee that have no strength or wisdom or sufficiency of their own; let Christ, if he will, draw nigh to thee in supplication and ask thee for thy succour; we stand on a prouder height; our springs are in ourselves. Satan fools them to the top of their bent. Here is the holiest, wisest and most gloriously endowed of all that ever trod this earth; to see what humanity is in its perfection we turn to him, and we find him passing from the performance of miracles to the place where he can kneel in secret to his heavenly Father. The perfection of humanity is not in any supposed ability to stand alone; it is in union with God; the perfection of the vine-branch is in its union with the vine. Men that are conscious of no need of God, are branches that have been broken from the vine and cast on the ground; their leaves may be green to-day, we know what they will be in a day or two. The Christian has every where a sense of God's presence, and can always be lifting his heart in prayer; but the mind's faculties of attention and comprehension are limited; it is largely taken possession of by those in whose society it is; it needs from time to time the opportunity of bathing itself entirely in God, of realizing no presence but his, hearing no voice but his. Jesus was made in all points like as we are, yet without sin. His human mind like ours was limited in its faculty of attention; he needed these seasons of retirement in which he could review all that he had done, pray for his friends and disciples, and for those upon whom his miracles of healing were done, and for those who had heard his words, and for the sheep having no shepherd, and for the Scribes and Pharisees,—and, shall we not add? for himself. We know that he prayed for himself, that the cup might pass, his Father's will be done in him. Doubtless he prayed for all that came to him daily; for all the physical, mental and spiritual sustenance that his nature required; for the power to endure the contradiction of sinners and to continue in the exercise of love and faith, notwitstanding all that was odious in the exhibitions of human nature. You will say that there was no contingency regarding these things; he was certain to endure. That makes no difference. The question relates to the way in which it pleases God to bestow blessings; his appointed way is to bestow them in answer to prayer. Men prefer to filch them from the hand of God without prayer; the Christian just so far as he is taught of the Spirit, brings to God all the needs of his being; and Christ, the perfection of humanity, received in answer to prayer all that fulness of blessing that came to him daily. 'I can of mine own self do nothing.' 'As I hear, I judge.'

And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. (Matt. IX. 2). Men saw the palsied body and pitied the poor man; they made their way through many difficulties to the presence of Jesus, intent only on obtaining physical health for their friend; but Jesus saw the palsied *soul*, and hastened to give them, in answer to *their faith*, not what they asked but the far greater blessing that was so urgently needed. He had come into the world to heal spiritual disease, to save his people from their sins. But men are so much under the dominion of sense, that the least bodily ailment gives them more anxiety than the palsy of sin, and the removal of the former impresses them vastly more than the healing of the latter. Christ came with heaven's richest treasures, but of so little account was the pearl of highest price in the estimation of men, that if it had not been accompanied by inferior treasures of a sort they could appreciate, they would have given no heed to it. And the world is still so minded. Men have honors to bestow upon him who shall find out the art of vanquishing some form of bodily disease, but for the mere winner of souls they care little. Christ acceded to the wishes of the company and by a word restored the poor paralytic to the use of his limbs and to the enjoyment of all the blessings attendant on health and liberty; but he did far more; he gave men evidence that the Son of Man had power on earth to forgive sins. When he uttered the words, Thy sins be forgiven thee, he know that they would awaken a storm of opposition in the minds of the scribes, lawyers and Pharisees from Jerusalem, there present. Who can forgive sins but God only? they asked; and they were right. Let them hold fast to this conviction; never let it go; sin is the violation of God's command, and it is blasphemy for any one less than God to forgive it to men. But behold, the paralytic rises, takes up his bed and walks forth, restored by the same voice that pronounced the remission of his sins. Who then can this be but God manifest in the flesh? His word expressed the judgment of no mere human mind, but of the very mind of God. Here was a glorious intimation for all that were in that crowded assembly, if they should only have the sense to perceive it. The poor paralytic was not the only one that had sins needing to be forgiven. Alas for the deceitfulness of sin, that keeps men ignorant of their danger, their true need. A sense of need; faith; Jesus singles these out from the crowds that profess to be listening to him, and hastens to bestow the riches of his grace.

He saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. (Luke v. 27.) Men have various ways of alleviating the sense of sinfulness. The favorite way is to single out certain persons whom they agree to regard as great offenders and upon whom they pour out the vials of their wrath. They lay to their heart the flattering unction of this indignation against unrighteousness, and relieve their conscience of the trouble of speaking to them about their own sins, so much lighter than these. Of course they often make mistakes in choosing these scapegoats. The laws which these convenient criminals regard are perhaps the laws of society, of conventionality, rather than of God. Just as Hindoos of good caste reserve their chief horror for those who break caste and cease to observe a distinction which has no place in nature or in God's laws, while they tolerate in caste men that are transgressing the entire decalogue, so others nearer home are fired with zeal against those who walk not as others walk, though they may be as regardful of God's law as their neighbours. The tax-gatherers among the Jews were held in great odium for a number of reasons. 1. Men love not to pay taxes. 2. The Jews loathed the idea of paying taxes to a heathen government. 3. They considered that a Jew who loved his country and his religion would never aid the Romans to collect these taxes. Now the publicans may have been a bad set. But it is just possible that there were among them some that accepted the government of the Romans as a providential event, and who reasoned that government implied the collection of tribute, and therefore this could not be a wrong thing in the sight of God. On the whole, it was better for the people that the tax-gatherers should be Jews than that they should be Gentiles. No matter; publicans must be stigmatized as sinners above all others, that all others may have ground for self-complacency in the comparison. Will Jesus enter into conflict with this prejudice? Will he expose himself to a measure of this popular odium? Why take one of this despised class to be his apostle? We with our great circumspection and far-sightedness would have said, It is not expedient; the influential class will be unnecessarily stumbled by it; an additional barrier in the way of the Gospel's progress, will be raised. Thus we all give our votes; but the one vote of Jesus outweighs all; he calls Matthew, knowing that there is nothing so seriously in the way of men's salvation as these erroneous ideas about sin. Some there are, claiming to be his servants, who are content to fall in with the caste ideas of this country, and tolerate caste in the church. Surely they have very erroneous ideas of the character of Him they call their Master, and are preferring the deductions of their own wisdom to his explicit example.

Epitome of News.

SATURDAY, JANUARY 5, 1870.

—*Pall Mall Gazette*: "To adopt the excellent reason given by Archbishop Whately when he thanked God that he had never given a penny to a beggar in the street, a man will do what he is paid to do; if he is paid to work, he will work, and if he is paid to beg he will beg. We are spending some millions a year in paying the poor of London to beg. We are furthering to the best of our ability the state of mind too often illustrated at this time of the year, when two or three days frost send dozens of able-bodied men into the streets to clamour for charity. Obviously they have learnt their lesson only too well. They see the folly of saving money during eleven months of employment merely for the purpose of sparing benevolent people the trouble of supporting them in the twelfth. The distress in the East-end is said to have raised rents in that quarter, and attracted working men from other places in order to scramble for a share of the money that was recklessly poured in."

—The *Indian Mirror* has a long account of the Brahmo Somaj anniversary. We make this extract:

"Sunday was the actual day of the anniversary. At about seven o'clock in the morning divine service began in the presence of a very large congregation. The sermon was on the True, the Good, and the Beautiful, as these three attributes are observed in the Deity. The Sanskrit text was *satyum, sivum, soondarum*. The truth, the goodness and the beauty of the Brahmo's God were elucidated not in language philosophical, and sentiments abstract, but with a warmth, tenderness, and practical meaning which made a direct entrance into the heart of every listener; the audience was as if spell-bound; and the language was brought home to the understanding of the commonest man present. All the sermons it is hoped will soon appear in print. At one o'clock again the congregation reassembled, and texts were read and explained copiously by the minister. Original Sanskrit *slokes* composed by one of our missionaries, Baboo Gour Gobindo Roy, were than read by that gentleman. This was followed by the Report of the Brahmo Somaj for the last year, read by the assistant secretary. We have no space here to publish any lengthy extracts from the Report. It would appear from what was read, that during the last Brahmic year no less than sixteen Brahmo Somajes have been established, and five permanent church buildings have been erected. The farthest locality of these churches is Bunnoo, near Cashmere, to the north; Rutnaghiry in the Bombay Presidency to the west, Hyderabad in Central India to the south, and Mymensing in Eastern Bengal to the east. The missionaries, at present ten in number, have visited more than twenty-seven stations during the last year, the furthest limits of which are Mooltan and Dhera Dhoon to the north and north west, Jubbulpore to the south, and Tipperah to the East. There have been five Brahmo marriages, four of which have been inter-marriages among different castes and at the proper age. There are altogether eleven heads of income in the Brahmo Somaj, and the amount of money collected during the last twelve months, including contributions to the Brahma Mandir, has been about Rs. 12,860; the expenditure has been equal tn the income; but the Brahma Mandir has an outstanding debt of about Rs. 3,500. Here another appeal was made to those whose promised contributions have not yet been paid up. Those Brahmos, few of whom are rich, who have thus liberally contributed to the income of the Brahmo Somaj, were publicly thanked. After the Report, the *Alochona* or conversation began. Certain spiritual questions were asked of the minister, and proper and convincing answers returned. The first question was, How we might avoid despair and hopelessness of the spirit, and what we should do when it comes? In the afternoon till 5 o'clock there were hymns attended by different instruments of music. There was then a respite of an hour and the evening service commenced at 6½ P. M. It continued for about two hours and half. The sermon was on the repeated disobedence of man, and the repeated mercy of God. It set forth in the clearest language the actual and every day difficulties of the Brahmo's soul, the actual temptations to which he succumbs, and how God forgives him, and calls him back. After service was over and the

congregation dispersed, several Brahmos who still lingered in the Mandir commenced *Sunkeertun*, and sang with much effect and spirit."

—Petroleum springs have been found east of the Caspian.

—*Times of India*: "Colonel Pelly requires a stronger force than he has at present in the Gulf, and the permission of the Government of India has been asked to employ one of the East India Squadron now in Bombay Harbour."

—*Globe*, Jan. 7: "The trigonometrical survey of England and Wales, on the scale of one inch to a mile, has been completed during the past week. It was commenced in the year 1791.

—*Friend of India*: "Bishop Milman, during his last visit to Oudh, found a lively revival of Hindooism going on at Adjudiah, the birthplace of Rama. Maun Singh and the other talookdars have lately multiplied the temples from twelve to sixty, and the March and November *melas* have become great centres of pilgrimage. It is remarkable that in so early a seat of the Hindoo religion two Budhist alto-relievos should have been lately dug up. The Brahmins turned the discovery to profit by declaring the figures to be Vishnu and Luchmee and made large sums till the fraud was discovered by a too acute worshipper."

"The Budhist priests are collecting subscriptions for re-gilding the great Shwè Dagon pagoda at Rangoon. It was last gilded ten years ago, when Sir Athur Phayre gave a handsome donation for this purpose. Subscriptions to this object secure great merit, and the King and nobles of Mandalay always shew their religious zeal by presents of gold leaf."

—*Times of India*: "A decisive victory gained by the Turkomans over the Persians at a place called Tujan, in the debateable territory beyond Herat, has obliged the latter to evacuate that neighbourhood."

—Same: "An atrocious murder of a Mahomedan child, a year and a half old, was committed on Thursday night last in a street at Camateepoora. About 8 o'clock that night the child's father was sitting in the verandah of his house situated in Hoozria Mohla, with his girl Fatma playing in his lap. At this time, one Ibrahim Mirra Cazee, a neighbour, who had been in the habit of fondling the child and playing with her almost daily, came and sat in the verandah, and as was his custom, he took her into his arms and began to fondle her. A marriage procession was coming up the road at the moment, and, with the father's consent, Ibrahim took the girl in his arms and went out in the direction of the procession for the purpose of shewing her the *tumasha*. He did not return with the child, and the child was subsquently found lying dead, with its throat cut in the verandah of a neghbouring house. Rs. 8½ worth of ornaments was missing.

—James Allan has been found not guilty of the murder of a camel driver shot by him in Beloochistan. The man appears to have been shot by accident.

Monday, February 7.

—*Overland Mail*, January 14: Great excitement has been created in Paris. Prince Pierre Bonaparte, in a quarrel with M. Rochefort, has killed a journalist—M. Victor Noir—by a pistol shot. The Prince is arrested and M. Rochefort is threatened with impeachment by the Chamber for his abuse of the Emperor.—At the funeral of M. Noir 50,000 people attended, and a rupture with the military was hourly expected.—Several extra cavalry regiments have been brought to Paris, but complete tranquillity prevailed yesterday.—The French Legislative Body has reassembled. The Ministry stands by the terms of the British Commercial Treaty, which are under discussion.—General Prim has succeeded in forming a new Ministry, and is intent on finding an occupant for the vacant throne of Spain.—Mr. Bright has made several speeches at Birmingham, but contrary to expectation has not divulged the secrets of the Cabinet on the Irish Land Question.—China merchants in London are raising a strong protest against the stipulations of the new China Treaty for extra duties on imports of textile goods and exports of silk.—Two schemes for extending telegraphic communication with China and Japan are announced.—A plan for the formation of a new Albert Insurance Company is published; also for the transfer of the insurances of Indian policy-holders to another company.—The Court of Appeal has confirmed the order for winding up the Family Endowment Assurance Society.—The arrangements for a Working Man's Exhibition at the Agricultural Hall, in July, are progressing.—The old Star and Garter Hotel at Richmond has been destroyed by fire; the manager perished in the flames.—The Princess Teck has given birth to a Prince.—The Bishop of St. Asaph has resigned his see.

—From the introductory chapter of Mrs. Stowe's book: "A shameless attack on my friend's memory had appeared in the *Blackwood* of July 1869, branding Lady Byron as the vilest of criminals, and recommending the Guiccioli book to a Christian public as interesting from the very fact that it was the avowed production of Lord Byron's mistress. No efficient protest was made against this outrage in England; and *Littell's Living Age* reprinted the *Blackwood* article, and the Harpers—the largest publishing house in America, perhaps in the world—republished the book. Its statements—with those of the *Blackwood*, *Pall Mall Gazette*, and other English periodicals—were being propagated through all the young reading and writing world of America. I was meeting them advertised in dailies, and made up into articles in magazines, and thus the generation of to-day, who had no means of judging Lady Byron but by these fables of her slanderers were being foully deceived. The friends who knew her personally were a small select circle in England, whom death is every day reducing. They were few in number compared with the great world, and were silent. I saw these foul slanders crystallising into history uncontradicted by friends who knew her personally, who, firm in their own knowledge of her virtues, and limited in view as aristocratic circles generally, had no idea of the width of the world they were living in, and the exigency of the crisis. When time passed on and no voice was raised, I spoke. I gave at first a simple story, for I knew instinctively that whoever put the first steel point of truth into the dark cloud of slander must wait for the storm to spend itself. I must say the storm exceeded my expectation, and has raged loud and long. But now that there is a comparative stillness I shall proceed, first, to prove what I have just been asserting; and, second, to add to my true story such facts and incidents as I did not think proper at first to state."

—*Overland Mail*: "It is not surprising that at last there should be quite a storm of indignation raised here, as well as in the East, against the high rates of postage for letters by the Overland Mail.

"Paris has been startled this week by an event which bids fair to eclipse the excitement caused by the late Traupmann affair. A first cousin of the Emperor, Pierre Bonaparte, third son of Lucien Bonaparte, has shot M. Noir, a contributor to M. de Rochefort's journal, the *Marseillaise*, at Auteuil, where he lives, and has been arrested and sent to the prison of the Conciergerie.

"The Prince has given this account of the matter: 'They presented themselves with a menacing air, and their hands in their pockets, and gave me the following letter:—

'Paris, January 9, 1870.

"To Messieurs Ulric de Fonvielle et Victor Noir, *Rédacteurs* of the *Marseillaise*.

"My dear Friends,—Here is an article recently published with the signature of M. Pierre Napoleon Bonaparte, and which contains very gross insults to the *rédacteurs* of the *Rêvanche*, a democratic journal of Corsica. I beg you, my dear friends, to call on M. Pierre Napoleon Bonoparte, and demand from him that reparation which no right-minded man can refuse under the circumstances.—Believe me, &c.,

'Paschal Grousset'

"'After reading this letter, I said, 'Yes, with M. Rochefort I will fight willingly; but with his creatures, No.' 'Read the letter,' said M. Victor Noir in an imperious tone. 'I have read it,' I said; 'Do you hold yourself responsible for its contents?' All this while I had my right hand in my trousers' pocket, holding my little five-barrelled revolver. My left arm was half-raised, in an energetic attitude, when M. Victor Noir struck me a severe blow on the face. M. de Fonvielle then drew from his pocket a six-barrelled revolver. I stepped back two paces and fired at the one who had struck me. The other crouched down behind an arm chair, and tried to fire at me, but he could not cock his pistol. I stepped forward two paces and fired at him, but did not hit. He then ran away and went out of the door. I might have fired again, but as he had not struck me I let him go, although he still had his pistol in his hand. The door being left open, I saw him stop in the adjoining room and point his pistol at me. I then fired again, and he went away.'

"M. Victor Noir, before being attached to the staff of the *Marseillaise*, was a contributor to the *Journal de Paris*. He had originally been a linendraper's assistant. Some writings by him were remarked by M. Weiss, just appointed Secretary-General at the Ministry of Fine Arts, and who advised him to devote himself to journalism. His style was somewhat aggressive, and had already involved him in several duels, although he was quite unacquainted with the use of arms. He belonged to a Jewish family, and his real name was Salmon, or a contraction of Solomon. Victor Noir was only, his *nom de plume*.

"Fifty thousand persons accompanied the funeral *cortège* to the grave at Neuilly, and the crowd, composed of first-class artizans in thousands, a few regular insurrectionists, and an immense number of workmen in blouses, raised the cry, 'To Paris with the corpse!' and the order would have been obeyed, but that Rochefort, who twice fainted from excitement, dissuaded the people, and had the body buried; and on his return down the Champs Elysées, after a conference with the cavalry drawn up near the Palace of Industry, persuaded his followers to disperse."

"A petition has been drawn up and circulated amongst the Bishops of the Council earnestly requesting the Council 'in explicit words which may shut out all room for doubt, to sanction the final (*supremam*) and therefore infallible (*ab errore immunem*) authority of the Roman Pontiff, in determining and teaching those things, in matters of faith and morals, which ought to be believed and held by all faithful Christians, or which ought to be rejected and condemned by them.'"

"The Established Church in Jamaica is to be finally disestablished and disendowed, life-interests only being preserved."

—*Bombay Gazette*: "It is strange that so little notice has been taken of the rapid advance of Persia, especially during the last five or six years, towards our frontier through Mekran and along the seaboard of the Arabian Gulf by absorbing successively the petty states of which Mekran is composed. Fifteen years ago the Persian nominal boundary was at Jask, and her hold of Basakurd, Minab, and even Bunder Abbas almost nominal. We now see her authority paramount as far as the Dusht river, the boundary of Gwadur territory, and claims are openly made on that place whenever it shall be convenient to enforce them."

—At the last meeting of the Asiatic Society in Calcutta the following papers were read:—1.—Notes on New Birds from the North Eastern Frontier, by Dr. T. C. Jerdon. 2.—Resume of late discoveries in Indian Herpetology, by Dr. T. C. Jerdon. 3.—Observations on some species of Indian Birds, lately published in the Society's Journal, by Allan O. Hume, C. B. 4.—Notes on a new species of Andaman land-shells, described in American Journal of Conchology, by Dr. F. Stoliczka.

—The murderer of the Child Fatima was found secreted on board the P. and O. Str. *Behar*, about to leave for Suez, and is now in custody.

—*Standard* 15*th*: A National Emigration League was formed yesterday at the Mission House. The Duke of Manchester is president, and the vice presidents include many members of Parliament and other leading gentlemen interested in the subject of emigration. Mr. M'Garel at once opened the subscription list with 1,000*l*."

—The *Englishman* hears that the Government of India has asked for the opinions of the Bishop of Calcutta and the Bengal Government, on a scheme for relieving the State of the charge for chaplains at the presidency towns, and some of the larger mofussil stations. "It is believed," adds our contemporary, "that the time has come when the civil members of the English church in India may with fairness be asked to support their own clergy, leaving to the State its legitimate task of providing for the spiritual necessities of the army."

—*Bombay Catholic Examiner*: "Quite recently His Holiness Pope Pius IX. has shown his high approval, by enriching it with the indulgences of the Church, of a prayer for the conversion of the Greek schismatics, in which occur the following words:—'O Mary, Immaculate Virgin, we beseech thee, vouchsafe to implore the Holy Spirit in favour of our straying brethren, in order that enlightened by his vivifying grace they may enter again into the Catholic Church under the In-

fallable authority of its chief Pastor the Roman Pontiff.'"

TUESDAY, FEBRUARY 8.

—*Indu-Prakash*: "Bombay is likely to witness an assemblage of Native Chiefs and Princes on the occasion of the Duke of Edinburgh's arrival such as it never witnessed before. All of them from His Highness the Gaikwar downwards are expected."

—The *Friend of India* says that the Bishop of Calcutta is to visit Bombay at the end of the year. We hear that he is likely to be here very shortly.

—The Church Missionary Society has 32 European missionaries in the Madras Presidency, besides 11 at home on sick certificate; and 50 Native Ministers.

—William Gough, Fireman, G. I. P. R. fell from the engine of a train near Kurdee, Sunday morning, and was instantly killed, 32 waggons passing over him and frightfully mangling his body. He had an oil-can in his hand and was passing outside the frame of the engine on his way to oil the cylinders. He was sober. Aged 21.

—Verdict of the Coroner's jury on the Mahomedan girl Fatima: "The deceased Fatima was murdered by one Shaik Ibrahim, who, therefore, in the opinion of the jury, is guilty of the crime of culpable homicide amounting to murder."

—A Madras native, at a meeting to consider how the natives should do honour to the Duke of Edinburgh, expressed himself to the effect that an exhibition of a number of dancing gils of ill-fame is not the proper way to welcome a "young and unsophisticated prince." We agree with him.

—A letter from Massowah says: "The Coptic Patriarch, who arrived in Adowa a few months ago, has issued a letter, with the sanction of Kassa, prohibiting the Abyssinians reading the Protestant Bible."

—The shore-end of the British-Indian Sub-marine Cable was successfully laid from the S.S. *Chiltern* yesterday.

—*Indian Public Opinion*: "The latest proposal by the Financial Department, with a view to stave off the impending ruin of the empire, is the abolition of all Church Establishments throughout India not absolutely required for the Army. This intelligence will doubtless startle many of our readers, but there is no doubt about it. The matter, in its preliminary stage, is at present with the Lord Bishop of Calcutta. As a direct consequence of the measure it will, if carried out, make it necessary for all Christian communities connected with the Church of England, in all presidency towns and stations without European troops, to support their Minister on the voluntary principle."

—A correspondent of the Cape Argus says: "Diamonds have been found, and are still being found, all along the Vaal River from Bloemhof. At Bloems there is no limestone at all, and diamonds have been picked up there in great numbers; at Tooispan, three hours this side the Vaal, the whole flat is one vast sheet of limestone, and diamonds are found in abundance. The Vaal, there can be no doubt, must some years since have overflowed its banks, brought down these gems, and deposited them all over the country in its vicinity. Tooispan may very likely have been the bed of a very large lake many years ago. I believe the whole of the Free State to be full of diamonds, especially that part of it bordering on the Vaal."

—The Pope, in an address to his troops, speaks of the crowd of Christ's enemies who came upon him in the Garden, as 'a crowd of Garibaldians.' We learn from the same discourse that Jesus said to his enemies, Ego sum, I am he. The troops are to understand that our Lord spoke Latin.

WEDNESDAY, FEBRUARY 9.

—*T. of I.* correspondence: "Mortality at Nusseerabad and Ajmere amongst the European troops:

"The mortality per 1,000 in 1864 was 42; in 1865, 80; in 1866, 6; in 1867, 161. There are no later records available. The 2nd Battalion 1st Royals, which left here last week, lost 186 men out of a strength of 700; they also buried 120 children. These facts being known, is it not a disgrace to any civilized Government to continue to locate troops at Nusseerabad?"

—*Daily Examiner*: "The following is, we believe, a correct account of the murder of the daughter of an uncle of the Nawab of Rampore, lately referred to in the columns of the *Delhi Gazette* and *Englishman*:

"'The victim is said to have been walking in disguise near the Shah Begum Garden on the 22nd ultimo, when the murderers, the principal of whom is believed to have been the lady's husband, rushed upon her from behind a clump of trees and reeds where they were concealed. The murdered lady was accompanied by a maid-servant, who ran away when she saw her mistress attacked. The murderers appear to have cut off their victim's hair, which was found on the spot where the deed was perpetrated. The husband of the lady, and all but two of the other parties suspected were apprehended on the night of the murder. Every effort is being made to arrest the two at large, for whose apprehension rewards have been offered."

—The *Bombay Gazette* hears that Mr. Walter Knox, the late agent of the G. I. P. Railway, died at Madeira on Christmas day.

—Same: "Lord Mayo met with excellent sport at Tumlook, having succeeded in placing eight boars *hors de combat*. The *Indian Daily News* says His Excellency's love of sport lately carrried him so far that he was up to his neck in water in a *jeel*, and ventures to call in question such an ardent pursuit after sport on the part of the Viceroy of India, 'on whose health, and presence with his council, so many momentous interests depend.' We daresay Lord Mayo will avoid getting up to the neck in water on future occasions if he can help it. It can't be a desirable position for a Viceroy or any other body to be in,"

—The *Englishman* gives an account of an exciting tiger hunt by the Duke and his party, at Ulwar. Sir Neville Chamberlain was at one time in some danger. The account closes thus:

"He turned out to be a fine male tiger. An elephant was left to pad and bring him into camp. After riding about a mile over broken ground, evidently a mountain torrent in the rains, the party got into carriages and drove into the Maharajah's garden-house at Ulwar. The approach to the town and the fort on the hill were brilliantly illuminated, and the illuminations of the gardens and approach to the camp were exceedingly beautiful. H. R. H. was received with a royal salute, and by the Maharajah's troops who lined the approach to the camp; several elephants most gorgeously caparisoned were also in attendance." This was on Sunday.

—*Rs. 60,000 has been subscribed here for the* reception of His Royal Highness.

—A boat containing two gentlemen, and a native crew, towed by a steam launch was upset. With great presence of mind, the occupants shouted lustily, says a contemporary. A remarkable example of presence of mind, certainly. All were saved.

—The *Indian Daily News* thus notices Baboo Keshub Chunder Sen's farewell address.

"It was one of the most successful displays of the Baboo's oratorical powers. The lecturer commenced by taking a rapid survey of the various measures adopted by the British Government to elevate the social and intellectual condition of the people of India from the time of Lord William Bentinck; and dwelt specially upon the abolition of Suttee; the Educational Despatch of 1854; the opening of the Calcutta Medical College and the Bethune Female School; the passing of the Widow Re-marriage Act; and the admission of natives into the higher grades of the public service. He then explained the objects of his proposed visit to England, which had nothing to do with the securing of party or sectional interests; the promotion of the welfare and advancement, both material and moral, of the entire nation, being his chief aim. He expected to compass this object by causing in England a deeper interest in the destinies of India, and sympathy for the Indians; in fact, to contribute by every means in his power to bring the two nations into closer union. He will try to enlist English public opinion in favour especially of native education, of reform in the Akbaree department, and of larger employment of native agency in the administration of India. He advised his own countryman to be up and doing, with a view to help themselves and thus deserve the help of Government. He concluded with a touching appeal to his audience, who seemed much impressed."

—*Malta Observer*: "The following telegram, dated December, was received in Malta on Thursday last:—

"Town of Santa Maura, Ionian Islands, destroyed by earthquake, 27th instant. Many victims. Great distress.

H. M.'s armour-plated frigate *Bellerophon*, 14, Captain F. Marten, has left Malta for Santa Maura, conveying a large quantity of bread and flour for the relief of the sufferers by the earthquake. We hear by a telegram of yesterday that the town of Santa Maura is destroyed, the people starving and houseless, but that there is no damage elsewhere."

THURSDAY, FEBRUARY 10.

—China Mail at Galle: "The correspondence between the French Minister and the Viceroy of Nankin has been published, in which M. DeRochechovart's conduct contracts favourably with the shameful neglect of the late British Minister.

Two memorials condemning the Convention concluded by Sir R. Alcock with the Chinese Government have left by this mail."

—Large steamers continue to come through the Suez Canal, but they generally have to leave part of their cargo at Port Said. This necessity will be obviated next month, it is hoped.

—The Senate of the Bombay University have decided that Persian shall be one of the degree languages, by a vote of 18 to 5. The gentlemen of the Government Educational Department seem to have opposed it strenuously.

—High Court, yesterday: Syud Abdoola Mohamed and Mugdoombux Kurrembux were indicted for having on the 24th December last, placed a box containing instruments for forging Government currency Rs. 10 notes, and also 17 forged documents purporting to be Government currency notes for Rs. 10 each, in the dwelling-hose of Mahomedbux Mullobux, with intent to cause him to be convicted of forging documents purporting to be Government currency notes for Rs. 10 each. Mugdoombux was also indicted for committing the offence, and Syud Abdoola with having abetted it.

The first prisoner was convicted and sentenced to three years' imprisonment.

—The Registrar-General estimates the population of the metropolis in the middle of the year 1870 at 3,214,707, being 41·2 persons to an acre. This is London with the suburbs, from Hampstead to Streatham, and from Woolwich to Hammersmith. He estimates the population of Liverpool in the middle of the year 1870 at 517,567 or 101·3 persons to an acre; Glasgow, 468,169; Dublin 321,540; Paris, 1,889,842; Berlin, 702,427; Vienna, 605,200.

—*The Great Eastern has taken in 8,000 tons of* coal here. She leaves on Saturday.

—*Once a Week*:—"'A Ballet Girl' writes to the *Times* to seek protection by making public the hardship that she and her companions undergo at Christmas time. She says that the smiling fairies we see dispersed aloft in the transformation scene of a pantomime are strapped to iron bars and compelled to look happy under pain of dismissal. This part of the nightly performance she calls 'the terrible ten minutes,' and most heartily do we sympathise with her terrors."

—Same: "An amateur electrician, Edwin Smith, by name, is making a series of researches that have led already to results that are very interesting and that may develope into something important. By inserting two little plates of platinum, at a short distance apart, into the stalks and roots of plants, connecting each by a wire with an exceedingly delicate galvanometer, he has been able to prove the existence of electric currents, sometimes running in one direction sometimes in another, through the stem. For instance, in a rhubarb stalk the current flows from root to leaf, and this seems to be a general direction with all plants, at all events, in spring-time, when these experiments were made. When transverse currents are sought for, they are found to run from the outside to the centre of the stalk; and from the upper to the under side of a leaf, in some cases, but from the under to the upper in others."

FRIDAY, FEBRUARY 11.

—*Times of India* on the telegram regarding Dr. Livingstone: "The last that was distinctly stated as to his intentions in his letters to Sir Roderick Murchison and others, was to the effect that he intended to satisfy himself whether the waters on the east Cazembe really flowed northward into the Albert Nyanza; but we must not forget his previous determination to cross the continent. Now, may he have had time to satisfy himself—say by the discovery of a mountain chain running east and west about latitude 6° north—that those waters do not flow northward but westward, whither he might turn to follow them, as he has always desired to do, and as

Sir Roderick imagined he had done before the last authentic information came to hand? The nonsensational statement of the Portuguese trader agrees with this possibility. The 'lakes at the head of the Congo river' are considerably to the northwest of the Cazembe country, and there may have been time for Dr. Livinstone to have reached those lakes, had his search northwards been suddenly satisfied by the latitudinal range we have chosen to imagine. We think this news may prove important, indicating that Dr. Livingstone has reverted to his former design, that of tracing the Congo to the Atlantic. As to the tale of disaster, while deeply obliged to Captain Cochrane for reporting what he has heard, we earnestly trust, and fully believe that it is of imagination all compact."

—Deaths last week, 292.

WHAT VOLUNTARYISM HAS DONE IN THE UNITED STATES.

Mr. J. M. Wilson, of Philadelphia, has lately published some statistical tables which he has compiled from the returns of the last census, which give us a complete picture of the material progress of religious denominations under the voluntary system. He gives the actual number of sittings in church edifices provided by all the denominations, and the actual value of the edifices themselves as they stand. The value of these buildings is estimated at the immense sum of £34,300,000; nearly every farthing of which has been provided by voluntary effort in a country which is perpetually recruited from the poorer classes of all the civilised world. The sittings in these buildings amounted to the immense number of 19,128,751 provided in the following proportions by the various denominations—

Methodist	6,259,799
Baptist	4,044,218
Presbyterian	2,565,949
Roman Catholic	1,404,437
Congregational	956,351
Episcopal	847,296
Lutheran	757,637
Christian	681,016
Union	371,899
German Reformed	273,697
Society of Friends	269,084
Universalist	*235,219*
Dutch Reformed	*211,068*
Unitarian	138,213
Jewish	34,412
Smaller denominations	78,456

The population for which these 19,128,751 sittings are provided amounts to 31,500,000; and as the estimate generally relied on in this country is, we believe, that 53 per cent. is the whole of the accommodation which can be needed if all the population go to worship in their turn, it is evident that voluntaryism in the United States has amply provided for the religious wants of the people. No such provision as this exists even in England or Ireland; and so far as Church accommodation is concerned America far outstrips us all. Nor does this give the full view of the voluntary activity which religion exhibits when no political connections entangle its action. All this has not only been done without church-rates, without tithes, without parliamentary grants, without endowments, but with the concurrent demands of voluntary provision for universities, and for all the needs of scholarship and learning.—*Daily News.*

TELEGRAPHIC NEWS.

London, Jan. 19th,—The *Liberté* of to-day denies the report of the close alliance between France, Austria, Bavaria, and Holland.—Last night an agitation took place on the Boulevard Rue Montmartre. Bands of people paraded the streets carrying lanterns and shouting: 'Vive Rochefort.' No serious disturbances occured.—The Emperor of Austria has accepted the resignation of the Ministers Taaffe, Poteki, and Berger, and has charged Herr Plener with the completion of the Ministry, Plener being provisionally appointed President of the Council and Minister of Public Defence.—In the Cortes to-day, Senor Figuerola, the Minister of Finance, proposed to raise a loan on the sale of the quicksilver mines of Almaden and Riotorto, the property of the Crown. He maintains the reduction of 5 per cent on the Rentes

29th.—Advices from New York state that Prince Arthur had arrived at Washington, and had met with a brilliant reception.—The remains of the late Mr. George Peabody have arrived in America.—The name of Colonel H. A. Morrison appears in the obituary of the week.

31st.—The Prospectus of the Calcutta and Singapore Telegraph Company has been issued with the object of laying a submarine cable from Calcutta to Singapore.—The *Army and Navy Gazette* states that it is decided not to send the 89th Regiment to India.—The Transport *Serapis* has arrived at Portsmouth.

Feb. 2nd.—The *Times* of to-day publishes a letter from Captain Cochrane, of the ship *Petrel*, dated the 9th January, stating that Dr. Livingstone had been killed and burned by the natives at a place situated at a distance of 90 days' journey from Congo river. The inhabitants of the native town had accused him of bewitching their king, who died three days after Dr. Livingstone had passed. A Portuguese Rade (Trader?) brings news of Dr. Livingstone who was near the lakes at the head of the Congo river; and was proceeding to Congo, where he intended to come out—General William Erskine Bocher (*sic*) has been gazetted Knight Commander of the Bath. General David Russel has been appointed Colonel of the 75th Regiment.—M. DeLesseps has telegraphed that canal transit dues will only be charged on the official tonnage of steamers, exclusive of the space occupied by machinery.

Miscellany.

—Chamba Misson Report:

"*The progress made during last eighteen months.*

Eight adults and one child only have been baptized. We felt it right to refuse baptism to some. The education of the converts has gone on steadily as far as practicable. Their religious instruction has been made a daily duty. The communion has been regularly administered and well attended. Several cases of discipline calling for admonition and ex-communication have occurred.

"The story of a Mission, if fully told, is one of many ups and downs, successes and reverses, battles lost and battles won, of hopes and fears, of the flow of gentle love and the tread of stern discipline. To expect it otherwise were as unreasonable as to look for children to pass at once from the helplessness of infancy to the vigour and activities of youth.

"Regular weekly offerings have been made and nearly a hundred rupees thus contributed to religious and benevolent objects. The three senior youths of the Central, or Normal School, being thought fit for it, have been appointed Teachers in small side-schools in Christian centres, whilst their own studies continue at the Central School a part of the day. Regular Sunday worship has been held at four different places for the double object of meeting the requirements of the scattered Church and to be a testimony to outsiders. A spirit of prayerfulness and considerable zeal has been manifested by the elders and other members of the Church.

"A steady system of out-door preaching, chiefly by Native Agency, has been kept up, and immense numbers of all castes shew the most friendly spirit, listen attentively to the word, and avow a belief in its truthfulness; and from 30 to 40 have actually and openly declared their intention to receive baptism. The fear of others alone hinders. I verily believe numbers are disciples secretly as was Joseph of Arimathea.

"Altogether, we may perhaps be thought to have reason for much gratification, and undoubtedly we have in many respects. We greatly rejoice over some brethren not merely rescued from heathenism, but manifestly rejoicing in the Lord; and we think a good foundation has by God's grace been laid. But we are far, *very far*, from being satisfied either with our own efforts or their results. After six years' work our baptized list exhibits only 103 names, of whom 4 are of European children, but we think there is good reason to hope for a more rapid increase in the future. Prayerful, consolidating effort is sure to bear fruit sooner or later, and though often perplexed and cast down we are never in despair, but by faith can behold 'the little one becoming a thousand.'"

—A globe of the planet Mars constructed by Mr. Browning, was exhibited some time ago to the Royal Astronomical Society. It has since been reproduced photographically in four admirable stereograms.

—Dr. Lansing, of Albany, has published a book entitled 'Frogs and their Contributions to Science.'

—There is daily exchange of meteorological information between England and Norway by the direct Cable from Aberdeen.

—In the whale which drove ashore at Longneddry, Scotland, a few months ago, the fœtus of a calf was found and secured for the Edinburgh University.

—Out of 100 asteroids discovered before 1869, Hind, an Englishman, discovered 10, Goldschmidt, a Frenchman, 14, Luther, a German, 17, and Watson, an American, 9.

—The Rev. G. Maunsell, Hanrake, New Zealand, speaks of the lamentable increase of drunkenness among the people. 'This debasing habit, acquired from the Europeans, has become frightfully prevalent.'

—*Church Missionary Record*; Pekin; Rev. J. S. Burdon: "One of the youths baptised is from the Jewish colony at Kai-feng-fu, in the province of Honan. I think I have already informed you that a small number from that colony came to Peking last year, induced to do so by a Missionary who visited them, and would have stayed among them for some time but for the violence of the literati of the city, who compelled him to leave after a few days' sojourn, and return to Peking. Between twelve and twenty (I forget the exact number) of the so-called Jewish community, however, followed him hither, and have been divided among the Missionaries. I took three, the eldest being twenty-four years of age, and he is the one who was baptized. He is not very bright, but he seems in earnest in his profession of belief in Christ, and I hope and pray he may one day become a preacher of Jesus to his fellow-countrymen.

"I called this community the 'So-called' Jewish Community. There is little doubt that they are descended from Jews who brought the Law of Moses with them, and built for themselves a synagogue; but these their descendants have become 'as the heathen among whom they dwell.' Their synagogue is destroyed, their rolls of the law are unread and by them unreadable. Almost every vestige of their Jewish origin is gone, and they are heathen and nothing else. I believe very few of those who came to Peking for instruction are giving satisfaction. I hope the youth I have mentioned above will continue as satisfactory as he seems at present."

—The Rev. W. Rebsch of Kotgarh in the Himalayas, writes as follows:

"I had had a mind to visit the natives in Upper Kunawar for some years, as we have a number of boys and young men staying with us regularly from several villages over winter. They come down to learn Hindee, and live in the Mission compound, providing everything at their own expense. This year I carried my wish out. We had a very difficult journey over high mountains: however we were enabled to make the glad tidings of salvation known among them. Joseph and Solomon accompanied us. The people listened generally attentively: a former pupil was interpreter. In two villages the people were anxious to have a school: a kind-hearted English gentleman offered at once to pay the expenses of one. I hope we shall be able to extend our work towards those high mountains. We enjoyed the trip so far, notwithstanding our hardships; but on our way homewards we had the deep affliction of losing our beloved eldest daughter by a fall over one of the precipices. How wonderful are God's ways! we cannot comprehend them. She wished so much to accompany me on this trip, not anticipating at all that it would be the means for her to be removed to the heavenly mansions, as we have reason to believe she has been. Our dear daughter took a delight in assisting in the girls' schools. We expected a long career of usefulness in India for her, she being in the bloom of life, not yet nineteen years old. With a sorrowful heart I conclude this in the words of Job: 'The Lord gave, the Lord has taken away, blessed be the name of the Lord!'"

—*Christian Work*, January; German Correspondent: "I have read over with interest Mr. Ansorge's account of his tour, visiting the stations of the German Mission both among the Hindoos and the Coles. These, I may say, are quite distinct. The Coles Mission engages the labours of eleven European labourers. Mr. Ansorge's account of the country is interesting. From Dr. Duff, as well as from his journal, I had learned that Chota Nagpore is a fine undulating country—healthy in many parts for Europeans. Its soil contains what may yet produce much wealth. Ironstone abounds, the silkworm is cul-

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Government of Maharashtra
on 28 February, 2020

tivated, and cochineal also receives attention. Rice is plentiful—too plentiful, indeed, as from it is distilled brandy, which is too often the ruin of the heathen Coles, and leads even Christians to make shipwreck of the faith. The country is crowded with magnificent old timber. It is quite affecting to read, during Mr. A's fatiguing tour, of the number of isolated Christians he met in the villages, many of whom had not been visited by any European missionary for years. Yet they clung to their simple faith, and gathered for worship daily and on the Sabbath in some hut or small chapel set apart for worship. Various languages are spoken—Mundari the principal one; but Hindi is also understood by some, and at Purulia, Bengalee. The German missionaries seem to be a truly devoted set of men, many of them very well educated, and now they labour with one heart in the Lord's cause. From such labours we may anticipate showers of blessing on the poor Coles. But now to notice deficiencies. As Bishop Cotton with his high Christian intelligence observed, the agency was not sufficient for the work, and the Berlin Curatorium is thoroughly aware of this. In the first place, they see that there must be a staff of educated men, while the services of others may be also most useful. For instance, a Christian miner might be of great value to direct the Coles using their ironstone. Then an agent at Ranchi offering fair prices for the silk-cocoons and for cochineal. As regards educated missionaries, one can see their value when one thinks how widely scattered the converts are. Europeans can only visit them at intervals; intelligent, pious, native catechists must therefore be sought out to be educated in time as a native ministry. The older catechists were, Mr. Ansorge found in many instances, not properly educated. Some did not even know regarding the conversion of St. Paul. The two ordained missionaries, aided by the three German theological students at Ranchi, will be able to supply this want. If there is any work the Germans ever succesfully accomplish, it is education. Then, in addition to catechists, they desire to train a staff of teachers. Very few of the Coles as yet have received any education. The poor girls have especially been overlooked. How Mr. Batsch and his friends, with such glaring deficiencies, should have refused to receive the educated missionaries sent to aid them is incomprehensible. Then the older missionaries only preached in Hindi, which is the same as if one were to address an English congregation in Latin. The German Mission has now decided that their missionaries shall learn Mundari—the language most spoken. Mr. Jellinghaus, one of the ablest missionaries, is to begin it at once at Patrasburg. In connection with this station, I may mention that the German Mission has adopted two new localities—Patrasburg, already noticed, and Gassnerpore. The first of these is to have a church built, mainly by a donation of a Russian who had profited by Gossner's mission in Petersburg: the other, by the gift of a German nobleman, from reverence for the memory of Gossner. They are both situated at distances of from fifty or sixty to seventy miles from Ranchi, and they will be valuable centres of influence. Around Patrasburg there may probably gather some 5,000 Christian Coles; at the opening service there were some 1,500 hearers. At Gossnerpore the number was equally large when the station was opened."

Turkey: "One of the rare cases where a Mohammedan has embraced Christianity has lately occured at Constantinople, under the labours of Dr. Koelle, of the English Church Missionary Society. A man who had been a baptised Christian, but had embraced Mohammedanism soon after his father had perished during the massacre at Damascus, had married a Mohamedan woman, by whom he has a son six years old and a girl two years old. On last Epiphany Day this family was received into the Episcopal Church, the husband having long been sorry that he had abjured his faith, and the wife having been won by the influence of her husband. But the woman was unable to withstand the threats of her friends, as she was told that fifty people had taken an oath to compel her to return to her religion or else to kill her. She seems to have intimated to them that she would return to them if they would provide for her. Officers came to the house, and, recognising the law which allows religious liberty, asked her what was her religion. She replied, 'Mohammedan.' They then took her away; and when her husband remonstrated, they replied that she was no longer his wife, as Turkish law allowed no Christian to have a Mohammedan wife, though a Mohammedan might have Christian or Jewish wives. The officers then refused to allow the man either of his children, saying that the boy wished to remain with his mother. But three weeks later the woman returned to her husband of her own accord, bringing her children and resumed her profession of Christianity. The chief of police attempted to take her away, insisting that she was not a Christian, but a Mohammedan; but she remained steadfast, notwithstanding she was offered a house and 150 piastres a month from the goverament for her support. The English ambassador wrote a letter to the Pasha, counselling him to allow her choice of religion now as he had before; but he did not venture to act till he had consulted, the prime minister' Ali, Pasha, who decided, 'Let her go where she wishes.' This is recognised as a great triumph of religious liberty."

PASSENGERS SAILED.

Per *Behar*, *5th*:

For Southampton.—Captain Brougham, Mrs. Moore, Captain Bond, Captain Thos F. Collins, Mr. F. B. Girdleston and infant, Mr. W. L. Holman, wife and four children, Mr. E. Hopkinson, Mrs. Fligate and two infants, Major New, Mrs. Savage, Mrs. Munro and two children, Mr. T. Trevor, Mr. R. Bristow, Mr. J. Newton, Mr. Hall and Mr. Carroll.

For Marseilles.—Mr. Howard, Mr. Zurheelen, Mr. Jones, and Mr. W. Woodward.

For Suez.—Mr. and Mrs. Eglinton, Mr. Vlastro, Mr. Vouros, Mr. E. M. Fogo, Mr. John Gilchrist, Mr. Jones, Mr. Anderson, Major W. A. Deey Mr. J. J. Livesay, and Mr. Daniel.

PASSENGERS ARRIVED.

Per *Rangoon*, *6th*:

From Southampton.—Mr. J. Link, G. Samuel, J. Allen, R. Haitley, and Kelly, Col. C. M. Young, Miss J. McDowell, Lieut.-Col. and Mrs. Thomas, Ensign Gordon, Mrs. Dalzell, Mr. and Mrs. Elphick, Mrs. Stanley, Mr. Knowles, Mr. Parsons, Mr. Nantes, Mr. Brown, Mr. F. Pinsent, and Mary Sullivan.

From Marseilles.—Mrs. Mayne and infant, Mr. C. W. Mellor, Col. C. E. Warner, Capt. and Mrs. Hoskins, Capt. Westby, Mr. H. Kean, Dr. C. Johnson, Mr. Abercrombie, Mr. Alton, Dr. L. Donaldson, Mr. A. Cowley, Major Mackeson, Major Hogg, Mrs. Harris, Mr. G. Badham, Mr. A. Bridge, Mons. Darmandritz.

From Suez.—Mr. J. Sahab, Mr. T. C. Hanes, Mr. Mahomed, Mr. Fred Clark.

From Aden.—Capt. Beyts.

DOMESTIC OCCURRENCES.

MARRIAGES.

THOMPSON—JACKSON—Feb. 5th, at Christ Church, Byculla, by the Rev. Mr. Reynolds, A. Thompson, Commanding S. S *Sir Bartle Frere*, to Mary Westry, second daughter of Captain J. Jackson, Enfield House, Crosoy, near Liverpool, Commanding ship *Greyhound*.

BRADFORD—ALLABONE—Jan. 17th, at St. James' Church, Calcutta, by the Rev. P. J. Jarbo, George Bradford, Esq., to Miss Hannah Allabone.

TAYLOR—NITCH—Feb. 7th, at Christ Church, Byculla, Bombay, by the Rev. G. C. Reynell, William Brounger Taylor, of Asseergurh, C. P., eldest son of Francis Taylor, Surgeon of Romsey, Hampshire, to Mary Anne Sophia Nitch, only daughter of the late Alfred Henry Nitch, of Cape Town, Cape of Good Hope.

DEATHS.

THORNHILL.—Feb. 1st. on board H. M.'s S. S. *Earl Canning*, on her passage from Aden to Bombay, Stephen Robert Aden, the infant son of Captain C. Thornhill, R.A., aged 2 months and 18 days.

MILLER.—Feb. 5th, at Malabar Hill, Thomas Miller, Esq., of Messrs. Miller Barker and Co., aged 26 years.

EDWARDS—Feb. 3rd, at Dhoolia, Isabella, the beloved wife of Mr. John Edwards, Deputy Collector, aged 36 years.

GIRDLESTONE—Jan. 26th, at Seonee, Central Provinces, of jungle fever, Nellie, the beloved wife of F. B. Girdlestone, Esq., aged 23 years.

Advertisements.

BOMBAY AUXILIARY BIBLE SOCIETY.

THE Annual Meeting of the BOMBAY AUXILIARY to the BRITISH AND FOREIGN BIBLE SOCIETY is appointed to be held in the Durbar Room, Town Hall, on Tuesday the 15th instant, at 5 P.M., when a Report of its proceedings for the past year will be submitted.

The Rev. Dr. WILSON, President of the Society, will occupy the chair.

The attendance of the Friends of the Society is respectfully invited.

D. C. BOYD,
J. S. S. ROBERTSON,
Secretaries.

Bombay, 10*th February* 1870.

DAY AND BOARDING INSTITUTION, under the Rev. EDMUND EDWARDS, 8 GRANT BUILDINGS. Reading, Writing, Grammar, Composition, Phonography. Mapping, History, Science, Latin, Singing, and Needlework taught for Rs. 5 a month. Three of a family Rs. 10; Boarders Rs. 30; Piano Rs. 5.

BOMBAY MEDICAL MISSIONARY SOCIETY.

THE Annual Meeting of this Society will be held in the Money School, on Monday, the 14th current, at ¼ past 5 P. M.

The friends of the Society are respectfully solicited to attend.

The Rev. Dr. Wilson will preside.

Bombay, 11*th Feb.* 1870.

BOMBAY TRACT AND BOOK SOCIETY.

Lately received.

	Rs.	A.
Hugh Latimer: a Biography; by Rev. R. Demans. From contemporary documents	3	12
Random Truths in Common Things; by the author of "The Harvest of a quiet Eye"	3	8
Letters by Rev. John Newton of Olney; with notes, by Rev. Josiah Bull	2	8
New Introduction to the Study of the Bible, by Professor Barrows	3	0
Alone in London, by the author of Jessica's First Prayer	0	12
The Manuscript Man, or the Bible in Ireland	1	12
Stories and Pictures from Church History	1	8
From Egypt to Sinai, (the Exodus) by Professor Gaussen	1	12
Elements of the History of Rome, by Curtis	0	8
Jessica's First Prayer	0	8
Leisure Hour, volume for 1869	3	8
Sunday at Home, do do	3	8
Child's Companion for 1869, bound	0	12
Cottage and Artisan do do	0	12
Tract Magazine	0	12
The following periodicals for 1870 are available:		
Sunday at Home, per annum	3	4
Leisure Hour do do	3	4
Cottager and Artisan do	0	12
Child's Companion	0	12

Depository, Verge of the Esplanade.

BOMBAY SCOTTISH EDUCATION SOCIETY.

COMMITTEE.

JOHN CONNON, Esq., *Chairman.*

CHARLES MACDONALD, Esq., *Deputy Cairman.*

JAMES ARNOTT, Esq., M.D.	HAMILTON MAXWELL, Esq.
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FORT SCHOOL—8, HORNBY ROW.

It is the object of this School to provide for Pupils of both sexes a systematic and extended course of instruction in all the branches usually taught in first-class Educational Establishments.

Increased accommodation has enabled the Committee to separate the Girls' Department, under Mrs. Macdonald, from the Boys' Department, under Mr. Macdonald and an Assistant Master; both sections, however, still remaining under the personal superintendence of Mr. Macdonald.

Instruction in Instrumental Music is given by Mr. Herr Schmuck.

The School has recently been recognised by the Director of Public Instruction as a High School teaching up to the Standard prescribed for Matriculation at the University.

The Course of Instruction comprises:—

Holy Scripture.
English Grammar and Composition.
Writing and Arithmetic.
History.
Geography, Political and Physical.
Map-Drawing.
Algebra and Euclid.
Latin.
Marathi.

Music, Vocal and Instrumental.
Plain and Fancy Needle-work.

FEES:—First and Second Classes....Rs. 5 per Month.
Third Class ..... 7½ ,,
Fourth and Fifth Classes..... 10 ,,

Four members of a family are charged as three.

Separate fee is charged for Instrumental Music.

Adequate provision has been made for the reception of Pupils as Boarders, by Mr. and Mrs. MACDONALD.

D. C. BOYD,
D. MACPHERSON, } *Joint Secretaries.*

HOUSES AT MAHABALESHWAR.

FURNISHED Houses for the Cold Season (middle of October to end of February) at a monthly rent of Rs. 30 and upwards may be had by applying to the undersigned. Mahabaleshwar in the cold season is like a European spring, the climate being pleasant, genial, and temperate, the air clear and bracing, and the living cheaper and better than in the hot.

P. MYATT,
House and Dawk Agent for Mahabaleshwar.

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